

THE SWORD OF THE LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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The Inspiration of the Bible

By Rev. James M. Gray, D.D.

Former Dean of Moody Bible Institute, Chicago

(This is the final portion of Dr. Gray's excellent article. The two previous installments were printed July 14 and July 21. Readers will do well to reread all these parts from beginning to end.)

IV. Difficulties and Objections

That there are difficulties in the way of accepting a view of inspiration like this goes without saying. But to the finite mind there must always be difficulties connected with a revelation from the Infinite, and it cannot be otherwise. This has been mentioned before. Men of faith, and it is such we are addressing, and not men of the world, do not wait to understand or resolve all the difficulties associated with other mysteries of the Bible before accepting them as divine, and why should they do so in this case?

Moreover, Archbishop Whately's dictum is generally accepted, that we are not obliged to clear away every difficulty about a doctrine in order to believe it, always provided that the facts on which it rests are true. And particularly is this the case where the rejection of such a doctrine involves greater difficulties than its belief, as it does here.

For if this view of inspiration be rejected, what have its opponents to give in its place? Do they realize that any objections to it are slight in comparison with those to any other view that can be named? And do they realize that this is true because this view has the immeasurable advantage of agreeing with the plain declarations of Scripture on the subject? In other words, as Dr. Burrell says, those who assert the inerrancy of the Scripture autographs do so on the authority of God Himself, and to deny it is of a piece with the denial that they teach the forgiveness of sins or the resurrection from the dead. No amount of exegetical turning and twisting can explain away the assertions already quoted in these pages, to say nothing of the constant undertone of evidence we find in the Bible everywhere to their truth.

And speaking of this further, are we not justified in requiring of the objector two things? First, on any fair basis of scientific investigation, is he not obliged to dispose of

the evidence here presented before he impugns the doctrine it substantiates? And second, after having disposed of it, is he not equally obligated to present the Scriptural proof of whatever other view of inspiration he would have us accept? Has he ever done this, and if not, are we not further justified in saying that it cannot be done? But let us consider some of the difficulties.

1. There are the so-called discrepancies or contradictions between certain statements of the Bible and the facts of history or natural science. The best way to meet these is to treat them separately as they are presented, but when you ask for them you are not infrequently met with silence. They are hard to produce, and when produced, who is able to say that they belong to the original parchments? As we are not contending for an inerrant translation, does not the burden of proof rest with the objector?

But some of these "discrepancies" are easily explained. They do not exist between statements of the Bible and facts of science but between erroneous interpretations of the Bible and immature conclusions of science. The old story of Galileo is in point, who did not contradict the Bible in affirming that the earth moved round the sun but only the false theological assumptions about it. In this way advancing light has removed many of these discrepancies, and it is fair to presume with Dr. Charles Hoge that further light would remove all.

2. There are the differences in the narratives themselves. In the first place, the New Testament writers sometimes change important words in quoting from the Old Testament which it is assumed could not be the case if in both instances the writers were inspired. But it is forgotten that in the Scriptures we are dealing not so much with different human authors as with one divine

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FULLY FORGIVEN?

by Dr. Harry Hager

Psalms 32:1—"Blessed is he whose transgression is forgiven, whose sin is covered."

The Lord's Supper sets forth preeminently the doctrine and experience of forgiveness. The Supper is a memorial of the Saviour's death; it is the nourishment for the pilgrim; it is a communion and fellowship of the saints; it is a promise of His Second Coming, but more than all else, it is a pledge of forgiveness. And unless you have had a renewed experience of forgiveness at the Lord's table, in spite of every other inspiration, the Supper has failed of its true purpose in your heart.

Luther was once asked which were his favorite Psalms. He replied, "The Pauline Psalms." On being asked to state more particularly to which he referred, he mentioned Psalms Thirty-Two, Fifty-One, One Hundred Thirty, and One Hundred Forty-Three. Augustine had the Psalm written over his sickbed: "Blessed is he whose transgression is forgiven, whose transgression is forgiven eyes fixed on this passage the great church father passed to his rest on August 28, 430 A.D."

The Need of Forgiveness

While it is not to be condoned, still it is a fact that there come times even in the lives of the saints, when they cease to speak to God about themselves, when certain things in their lives that ought to cause them great uneasiness do not affect them at all. They are like David keeping silence. After a while his bones waxed old in his roaring all the night, but at first when he kept



Dr. Harry Hager

silence he was comparatively comfortable. Sin can creep so slowly into our lives that we are all unaware of it while silence begins to seal our lips and we no longer talk to God about the matters of our inmost soul. Have you ever found yourself there?

In volcanic countries the inhabitants who live close to craters know from the movement and color of the water in the wells whether the volcanoes are becoming active again. But after the craters have been quiet for some years they become careless and a sudden eruption overtakes them unaware.

Most sins are paralyzing in their effect. There are some sins that leap upon us like wild animals and immediately we muster every

force of resistance, but most sins are not of that nature. They have a way of first blinding us and then afterward binding us all unaware.

There is a certain insect whose sting makes its victim's eyes turn glassy and one's body ache with the conscious presence of deadly poison in the blood. But David's sin did not immediately affect him thus. It simply silenced his conversation and communication with God.

Sin is one element in human experience, however, that refuses to be ignored and especially in the case of a regenerated soul, the man who has been made alive in Christ. Sin may paralyze him for a time, but the Holy Spirit is always there to represent the concerns of Christ and the demands of holiness. So the Holy Spirit begins to arouse the conscience. Usually the operations of the

(Continued on page 3)

THE EDITOR'S NOTES

By John R. Rice

THE LORD IS GRACIOUSLY BLESSING the services this summer time, especially the Sword conferences on revival and soul winning, and I am glad to bring you a brief report.

DURING THE WEEK OF JUNE 25-July 2 Evangelist Bill Rice, associate editor of THE SWORD OF THE LORD, and I were together at Lake Arrowhead, nine miles south of Birmingham, New York, in a blessed conference. Brother Albert Lane, anointed musician, was with us. Bill and I each spoke twice daily, with services at 10:00 and 11:00 a.m., and 7:00 and 8:00 p.m. Brother Paul Grifis and his radio musicians from the Little White Church cooperated wonderfully. The first Sunday afternoon the crowd was estimated at 1,200, with a good many standing after the big tabernacle was full. And good crowds were present every evening. In the day time delegations came in from far and near, one hundred and twenty-three coming to spend the day from one nearby church. Souls were saved practically every night, and we thank God for a precious time of heart reviving among pastors and other Christians. There was a wonderful crowd of young people whom we learned to love. We are invited back for another such conference next year.



THE EDITOR GREATLY ENJOYED speaking July 3-8 at Canadian Keswick at Ferndale, Ontario, 130 miles north of Toronto. It is a beautiful site and we had fellowship with many saints of God, especially enjoying Brother Leon Sullivan, Philadelphia investment banker and preacher, and Mr. Bish, conference manager and his staff. The setting is truly superb, with a beautiful lake, playgrounds, swimming, etc., and most comfort-

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The Gospel at a Glance

By Charles L. Ramsay

"THEY LEFT THEIR NETS"



This is one in a series of Christian cartoons drawn by Charles L. Ramsay which will appear weekly. They are reprinted by a special permission from 101 Christian Cartoons by Charles L. Ramsay which may be secured for \$1.00 from THE SWORD OF THE LORD, 214 W. Wesley Street, Wheaton, Illinois.

MAN, God's Deputy in the Home

By John R. Rice, Editor

(Fifth in a series of radio messages on the Home.)

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word"—Eph. 5:22-26.

God's plain Word is that the husband is the head of the wife, even as Christ is the head of the church, and He is the Saviour of the body. As the church is subject unto Christ, so should the wife be unto the husband.

A man is somebody. He is not just a forked stick with pants on; he is not just a brute beast. Man is the highest work of God.

Not one bit of the honor would I take that is due to a good woman. I thank God for the wonderful influence some Christian women have had in my own life: my dear godly mother who gave me to God when I was born and asked God to make me a preacher (she died before I was six years old); my good wife, my six Christian daughters; the good Christian women who have labored with me in the gospel these long years. I would not take one bit of the glory and praise that goes to a good woman. Yet in the Bible, God's plan is that man should be the head of the home. The center of a Christian home is a man. That is God's plan.

Someone has said, "What is home without a mother?" Mother has a wonderful place in the home, but all over America I have seen women try to have a Christian home when their husbands were not Christians, or when their husbands did not love God and

did not serve God. I have seen, and you have seen, that it is a failure. If you want a Christian home, you need a Christian man at the head.

I like that Scripture in Joshua 24. When Joshua called the elders of Israel together and the heads of tribes and their judges, he said unto them, "Choose you this day whom ye will serve" (Josh. 24:15). "Choose you this day whom ye will serve... but as for me and my house, we will serve the Lord!" Joshua said, "I'll serve the Lord, and I'll see that my house serves the Lord."

You see, when God would have a Christian home, He begins with man. God wants Christians to have a man at the head of the home. I am for Christian women and Christian children, but no home will be truly out and out Christian which does not have a Christian at the head of it. That is God's plan, not mine.

God made man first. God made woman from the rib of a man

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The special supplement to this issue of The Sword of the Lord has been provided for your convenience. Read it for your own profit. It contains the most complete listing of Sword of the Lord publications. Save it for future reference.

and said, "She shall be called Woman, because she was taken out of Man" (Gen. 2:23).

In I Corinthians, the Bible makes it clear that man is made in the image of God in a sense that woman is not. In I Corinthians 11, the Bible said that man is made in the image of God, but the woman is the image and glory of the man. You see, God is a masculine God. God is a God about which in all the New Testament the Scripture term says "he." God is a masculine God.

Our Christian Science friends—falsely so-called Christian and falsely so-called scientific—say, "Our Father and Mother God"; but that is not what the Bible teaches us to call God. God is a masculine God, and man is made in the image of God in a sense that woman is not. So then, let us remember that man is somebody.

You men who hear me today, you slackers, you quitters and shirkers; you who idly and foolishly took upon you the responsibilities of marriage and a home and brought little children into this world and you never take any responsibility to lead them for God, listen to what God's Word says!

First, a man is the representative of God the Father. When Jesus would teach us to pray, He said, "Say, Our Father which art in heaven." And every child's own father is the best image of God Almighty that he will ever have until he sees Jesus in the flesh. I say, God intended that every man should be a representative of God Almighty, the Father.

I can remember how I felt about my father. I thought he was the smartest man who ever lived. If I asked him something and he didn't know what it was, I thought, "Well, he just hasn't taken the time to think or he would know." I thought my dad could whip any three men who ever came along. You know, I'm not so convinced yet but that he could! Yes, I thought my father was the highest and best, the smartest and wisest of all men. That is more or less natural. The heroworship that a boy has for his own father is part of this thing that God has arranged—that a man would be to his own home a representative of Almighty God. Every married man is supposed to be the deputy of God in his home; the high priest of God in his home; the center and head of his family.

So, then, little children are supposed to look to their father, and the father should say, "I must walk straight. I represent God. I am God's own man in this place."

When God gave my first baby, how seriously I took that little girl in my arms. I thought then she was the prettiest baby I ever saw. I still think so! I thought, "Not only a little body to feed and mind to train, but an immortal soul to train for God and turn to God." My, if I had known the thousands of dollars I would spend for food and clothes and

nylon stockings and college education, and thousands of dollars on music training, I guess I would have trembled! I felt the weight of it. A man with any sense feels the weight of it, and represents Almighty God to his children.

Not only that, but this Scripture says here, "Wives, submit yourselves unto your husbands, as unto the Lord"; that is, as if you were married to Jesus Christ. You obey your husband like that, as if he were the Lord Jesus.

"Oh," but some woman says, "my husband isn't anything like Jesus." Well, nevertheless, you picked him out, you married him; now you take your place and seek to please your husband and obey your husband. The Scripture says, 'Reverence your husband' as if he were God Almighty, as if he were Christ. Every man represents Christ. For "as Christ is the head of the church," so the husband is the head of the wife. I didn't write that; that is in the Bible. That is God's plan.

Somebody says, "I don't like it."

I'm not surprised that some woman doesn't like it, but here is God's plan. None of us like to obey orders. None of us like to keep the law. Everybody would rather have his own way; that is only the carnal nature manifesting itself. But I tell you, if you are expecting God's blessing on your home, you are going to have to say, "All right, husband, take your place. You are like Christ and I am like the church. And as Christ is the Savior of His church, so you are the protector and provider for my body." Every husband should say, "I am to be Christ's own representative and deputy in the home." God help you men to take your place.

That is going to mean that a man is going to have to set the example.

Some people think that a woman is naturally better than a man. Now, I hate to disillusion anybody, but I have been married a good many years and I have six daughters, no boys. About twenty-five women work for me. I know women quite well. God has been good to me. These are wonderfully good women with whom I am associated. But women are made out of the same dirt as men. A lot of you will feel bad about that, but that is true. Women are made out of the same sinful material that the rest of us are. The taint of Eve is upon every woman, just like the taint of Adam is on every man. So don't anybody think it is easier for a woman to be good. That is the alibi of a wicked man who doesn't want to do right.

No man has any more reason to curse than a woman has. No

man has any more excuse to get drunk than a woman has. No man has any more right or excuse to be lewd and profane and wicked in his life than a woman has. The double standard of morals is of the Devil. It isn't of God at all.

I am a southerner. I came from Texas. We southerners have sometimes done wrong by putting woman on a pedestal and making it so we think it is all right for a man to curse and all right for a man to get drunk, but it is wrong for a woman.

Somebody says, "Well, Brother Rice, don't you feel bad about a woman smoking?"

I sure do. I certainly don't plan to have any woman in my house smoking. I don't plan to let the mother of my children, the mistress of my table, smoke. As Sam Morris said, "How must you feel if every time you kissed your wife you smelled a camel?" Well, I tell you now, it is not quite as bad for a woman to smoke as it is for a man—man made in the image of God, man the example. Joshua said, "As for me and my house, we will serve the Lord." Joshua said, "I'll set the pace in my house; I'll live for God first."

Oh, I take it seriously. God intended me to set the pace for my wife, set the example for my children, to lead my family. Any man who leaves it to his wife to do the praying, leaves it to his wife to supervise family altar, family worship; any man who leaves it to his wife to do all the disciplining, leaves it to his wife to teach

(Continued on page 3)

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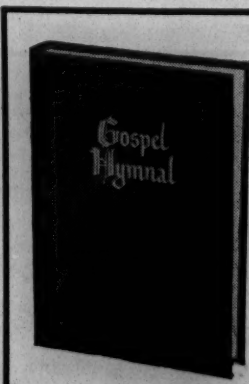
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MAN, God's Deputy in the Home

(Continued from page 2)

the children the Bible, is a shirker and a slacker and a quitter; he is not fit to have a good home.

Oh, may God speak to your hearts today and show you men what God wants you to do. God give us men! We need men with convictions; we need men who will take a man's place. All you men who are sold out, you who are not willing to do your duty, but leave the burden on women—you ought to be ashamed; you have dishonored God. You Christian men so-called who let mother lead in prayer; your children never heard you pray—how ashamed you ought to be!

I preached a funeral sermon in Dallas, Texas. A young fellow

standing by the casket wept and said, "O Brother Rice, I guess Dad was saved. He said he was. I don't doubt it, but I never heard him pray. I wish I could!" He said, "I never heard him pray. I have no way to know. I suppose he was saved. But I would give anything in the world if I had ever heard my dad pray and talk about the Lord and help us to be Christians!"

Some of you men ought to be ashamed. You are a disgrace to the cause of Christ and to the profession you make because you leave it to the wives to carry their heavy burden and headship in the family for God. You are God's deputy in the home.

(Every Christian family should have the big book, *THE HOME—Courtship, Marriage and Children*, by Evangelist John R. Rice. It is a Bible manual on the home and deals much more thoroughly with the problems of marriage and home than these messages could do. 381 pages, *Sword of the Lord Publishers*, \$2.50)

救はれん爲めに何をなさすべきか
ジョン・アール・ライス

The words above are part of the Japanese version of WHAT MUST I DO TO BE SAVED, by Evangelist John R. Rice. Because *SWORD OF THE LORD* readers cared enough to give of their means, tens of thousands of lost souls in gospel-hungry Japan are learning of Christ and His willingness to save them. Other lands are calling for this booklet, too. Christians who desire to fellowship in this work are invited to send their contribution—large or small—to Foreign Literature Fund, *Sword of the Lord*, 214 W. Wesley Street, Wheaton, Illinois.



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Are You Fully Forgiven?

(Continued from page 1)

Holy Spirit are on this manner. Though not yet conscience stricken, the erring saint becomes aware

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of constant providential frustrations which bring him up blind alleys, before closed doors, and against stone walls. God does not open up for him a clear path from day to day, and by that he first becomes aware that his God is against him. Now God is against him for only one reason, God wants His child to begin to talk to Him again, and reveal his secrets so that there will be nothing hid from the sight of his God.

The impenitent saint, caught in the vicious circle of providential frustrations, is like a caged squirrel

rel going through its monotonous paces within the wire wheel by which the caretaker provides its daily exercise while the squirrel itself is running fruitlessly in the energy of imprisonment's despair. So it is with the person who is living in sin. He finds that he is getting nowhere. He may work hard but his way is not prospered. He asks perhaps that the old blessing be continued, but Heaven is like brass and God's hand is heavy upon him. God is frustrating him at every turn in the road.

Awakened by this sense of futility, conscience begins to do its work. As David describes himself in the third and fourth verses of this thirty-second Psalm: "My bones waxed old through my roaring all day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer." Thus David begins his confession, and as he begins to confess we observe that conviction has taken a certain turn with him. Wherever there is true confession there has been an honest conviction. True confession is always preceded by a sound diagnosis, the result of a thorough self-examination.

Observe David's confession in this passage of Scripture. "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD." He speaks in the other verses about his sin as transgression, as iniquity, and as guile. David had an adequate vocabulary by which, when it came time for him to talk to God again about a very delicate subject, he could converse on terms that God would approve and accept as standard phraseology in Heaven's confessional.

Be sure that you have such a vocabulary. Every Catholic is well instructed as to what kind of language to use when he goes into the confession box. Let every Protestant penitent know well what language to use at times when his heart has been humbled enough to declare, "I want to go to the right place about these secrets and I want to talk very plainly to God about the weight that hangs upon my soul."

Just what did David speak of when he began to acknowledge his sin to God? He speaks to him first of all regarding "transgressions"—sin as related to his own will. His sin was a wilful, voluntary act of his own self-assertion in opposition to the will of a holy God. That certainly is calling sin by its right name. Is it not true that whenever we have not reached that point that we are actually open-hearted in the presence of God as regards sin, we can find all manner of euphemistic terms by which we camouflage the hideous fact? David faced the truth in its naked light, and he was willing to admit that he was a wilful transgressor, a disgraceful lawbreaker.

Note again he calls his sin "iniquity," which means "deformity," a perverse and crooked path de-

liberately chosen by leading one out into a trackless desert. Then again David mentioned to God his "sin," and he calls that "a missing of the mark," missing the destination, so that he realized that all he needed to do was to continue in his perverse way and he would lose the goal of his life utterly. David was willing now to admit this also: that he was astray, that he could not find his own way back, and that in time he would if left to himself starve in the wilderness of sin, abandoned and separated from fellowship with God. That is calling sin by its right name and speaking the truth to God about oneself.

We can understand, then, how deeply David must have felt the need of forgiveness. "When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me." Have you ever been there? If you have, then you know what it means to long for the peace of sins forgiven.

The Nature of Forgiveness

Let us explore the nature of this forgiveness. What is it? Forgiveness is an act of God's free grace whereby on the ground of Christ's perfect righteousness and meritorious atonement, He lifts the burden of sin's guilt, blots out the marks of sin's offense, and cancels the handwriting of sin's debt.

How does God deal with sin we honestly confess? He covers it. You and I cannot cover it. No one can cover his own sin or anybody else's. The priest may absolve sin. Mary Baker Eddy may outthink sin. But there's only One who can cover it. Once in the Bureau of Standards in Washington, a tiny tube containing less than 2/1000 of an ounce of radium was accidentally dropped on the hardwood floor and broken. With a camel's hair brush they swept up the radium and washed the floor to get the rest of it, but enough radium to render another washing necessary remained, and this time with acidulated water they washed the floor and still another time with soda water and a fourth time with hydrated water. Each yielded about four hundred dollars worth of radium. Finally a carpenter came and scraped the floor. Three years later the shavings were burnt and the ashes were found to be strong in radium. "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord GOD" (Jer. 2:22). The oldest game in the world and the least successful is the game of trying to cover up sin. There's only One who can really cover sin and that is God in Christ.

The "Water Cure"

But how does God cover sin? The Scriptures mention three distinct ways. The first is given us in Micah 7:19 "... and thou [God] wilt cast all their sins into the depths of the sea." Notice God says, "I will do it." Who else can master the sea in such a way as to bury sins at the bottom, "spuros verzenkt," as the German U-boat commanders used to say.

Moody used to relate how Dr. Gordon of Boston was preaching on this truth, and he forgot to put in "the depths." He just said that God would cast them into the sea. When he got home, his little boy spoke up and said:

"Father, why didn't you tell the people that sins were heavy like lead, and sank out of sight in the water? They might think they were like corks, floating around on top where they could be seen."

John Bunyan remarked, "I'm glad that it says sea and not river because if my sins were cast into the river, I might wonder whether the river might not possibly dry up. A river can dry up, but the ocean, never. Now I can be sure that they will never be seen again." There are depths of some oceans that never have been fathomed. They may, however, be plumbed some day. But the sea of God's forgetfulness is utterly unfathomable.

The "Sun Cure"

God has also another way of covering sin. In Isaiah 38:17 we read "Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption; for thou

(Continued on page 7)

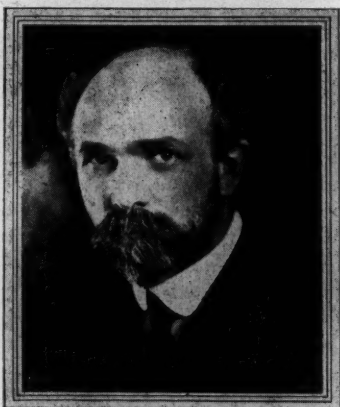
How to Speak and Write Masterly English

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MANY persons say, "Did you hear from him today?" They should say, "Have you heard from him today?" Some spell "calendar" "calender" or "calander." Still others say "between you and I" instead of "between you and me." It is astounding how often "who" is used for "whom," and how frequently the simplest words are mispronounced. Few know whether to spell certain words with one or two "c's" or "m's" or "r's" or with "ie" or "ei" and when to use commas in order to make their meaning absolutely clear. Most persons use only common words—colorless, ordinary. Their speech and letters are lifeless, monotonous, hum-drum.

Your English Reveals You

Does your English help or hurt you? Do you write and speak correctly or do your errors reveal and handicap you? Every time you talk or write, you show what you are. When you mispronounce or use the wrong word, punctuate incorrectly, or use flat, ordinary words, you handicap yourself enormously. Words are the compelling force in business. Ideas can be expressed only in words. An unusual command of English enables you to present ideas clearly, forcefully, convincingly. English is a tool you



SHERWIN CODY

use every day to improve your business or social position. If it is correct it helps you. If incorrect it hurts you more than you ever know, for people are too polite to tell you about your mistakes.

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any particular page, then you see just how Mr. Cody would correct that paper. You mark your errors, check them. Next week you try that page again, correct errors and check them in the second column. You see at a glance what you failed to remember, and you compare your average with that of grammar school graduates, high school graduates, and experienced stenographers, until you reach the 100% point in spelling, punctuation, pronunciation, grammar expression.

Learn by Habit—Not by Rule.

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The Inspiration of the Bible

(Continued from page 1)

Author. It is a principle in ordinary literature that an author may quote himself as he pleases, and give a different turn to an expression here and there as a changed condition of affairs renders it necessary or desirable. Shall we deny this privilege to the Holy Spirit? May we not find, indeed, that some of these supposed misquotations show such progress of truth, such evident application of the teaching of an earlier dispensation to the circumstances of a later one, as to afford a confirmation of their divine origin rather than an argument against it?

We offered illustrations of this earlier, but to those would now add Isaiah 59:20 quoted in Romans 11:26, and Amos 9:11 quoted in Acts 15:16. And to any desiring to further examine the subject we would recommend the valuable work of Professor Franklin Johnson, of Chicago University, entitled *The Quotations in the New Testament from the Old*.

Another class of differences, however, is where the same event is sometimes given differently by different writers. Take that most frequently used by the objectors, the inscription on the cross, recorded by all the evangelists and yet differently by each. How can such records be inspired, it is asked.

It is to be remembered in reply, that the inscription was written in three languages calling for a different arrangement of the words in each case, and that one evangelist may have translated the Hebrew, and another the Latin, while a third recorded the Greek. It is not said that any one gave the full inscription, nor can we affirm that there was any obligation upon them to do so. Moreover, no one contradicts any other, and no one says what is untrue.

Recalling what was said about our having to deal not with different human authors but with one divine Author, may not the Holy Spirit here have chosen to emphasize some one particular fact, or phase of a fact of the inscription for a specific and important end? Examine the records to determine what this fact may have been. Observe that whatever else is omitted, all the narratives record the momentous circumstances that the Sufferer on the cross was THE KING OF THE JEWS.

Could there have been a cause for this? What was the charge preferred against Jesus by His accusers? Was He not rejected and crucified because He said He was the King of the Jews? Was not this the central idea Pilate was providentially guided to express

in the inscription? And if so, was it not that to which the evangelists should bear witness? And should not that witness have been borne in a way to dispel the thought of collusion in the premises? And did not this involve a variety of narrative which should at the same time be in harmony with truth and fact? And do we not have this very thing in the four gospels?

These accounts supplement, but do not contradict each other. We place them before the eye in the order in which they are recorded:

The entire inscription evidently was "This is Jesus of Nazareth the King of the Jews," but we submit that the foregoing presents a rea-

The Inscription on the Cross

This is Jesus	-----	THE KING OF THE JEWS	(Matthew)
		THE KING OF THE JEWS	(Mark)
This is	-----	THE KING OF THE JEWS	(Luke)
Jesus of Nazareth	-----	THE KING OF THE JEWS	(John)

sonable argument for the differences in the records.

3. *There is the variety in style.* Some think that if all the writers were alike inspired and the inspiration extended to their words, they must all possess the same style—as if the Holy Spirit had but one style!

Literary style is a method of selecting words and putting sentences together which stamps an author's work with the influence of his habits, his condition in society, his education, his reasoning, his experience, his imagination and his genius. These give his mental and moral physiognomy and make up style.

But is not God free to act with or without these fixed laws? There are no circumstances which tinge His views or reasonings, and He has no idiosyncrasies of speech, and no mother tongue through which He expresses His character, or leaves the finger mark of genius upon His literary fabrics.

It is a great fallacy then, as Dr. Thomas Armitage once said, to suppose that uniformity of verbal style must have marked God's authorship in the Bible, had He selected its words. As the author of all styles, rather does he use them all at His pleasure. He bestows all the powers of mental individuality upon His instruments for using the Scriptures, and then uses their powers as He will to

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express His mind by them.

Indeed, the variety of style is a necessary proof of the freedom of the human writers, and it is this which among other things convinces us that, however controlled

by the Holy Spirit, they were not mere machines in what they wrote.

Consider God's method in nature. In any department of vegetable life there may be but one genus, while its members are classified into a thousand species. From the bulbous roots come the tulip, the hyacinth, the crocus, and the lily in every shape and shade, without any cause either of natural chemistry or culture. It is exclusively attributable to the variety of styles which the mind of God devises. And so in the sacred writings His mind is seen in the infinite variety of expression which dictates the wording of every book. To quote Armitage again, "I cannot tell how the Holy Spirit suggested the words to the writers any more than some other man can tell how He suggested the thoughts to them. But if diversity of expression proves that He did not choose the words, the diversity of ideas proves that He did not dictate the thoughts, for the one is as varied as the other."

William Cullen Bryant was a newspaper man but a poet; Ed-

mund Clarence Stedman was a Wall Street broker and also a poet. What a difference in style there was between their editorials and commercial letters on the one hand, and their poetry on the other! Is God more limited than a man?

4. *There are certain declarations of Scripture itself.* Does not Paul say in one or two places "I speak as a man," or "After the manner of man?" Assuredly, but is he not using the argument common among men for the sake of elucidating a point? And may he not as truly be led of the Spirit to do that, and to record it, as to do or say anything else? Of course, what he quotes from men is not of the same essential value as what he receives directly from God, but the record of the quotation is as truly inspired.

There are two or three other utterances of his of this character in the seventh chapter of I Corinthians, where he is treating of marriage. At verse 6 he says, "I speak this by permission, not of commandment," and what he means has no reference to the source of his message but the subject of it. In contradiction to the false teaching of some, he says Christians are permitted to marry, but not commanded to do so. At verse 10 he says, "Unto the married I command, yet not I, but the Lord," while at verse 12 there follows, "but to the rest speak I, not the Lord." Does he declare himself inspired in the first instance, and not in the second? By no means, but in the first he is alluding to what the Lord spoke on the subject while here in the flesh, and in the second to what he, Paul, is adding thereto on the authority of the Holy Spirit speaking through him. In other words, putting his own utterances

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Dr. Bob Jones Says:

It seems that the older we get and the more the blessing of God is poured out upon us and Bob Jones University, the more responsibility we have and the more burdens we have to carry. To be perfectly frank about it, there are not enough hours in the day for my son, the president of the University; the members of his staff; the faculty; the secretaries; and me to do as much as we feel we ought to do. It is a tremendous responsibility in this time of world chaos and ungodliness and uncertainty to train young people to be faithful witnesses for the Lord Jesus Christ. God, however, is so good. He overrules even some of the mistakes we make and seems to always guide along the road that leads to victory.

I wish all of you friends who have prayed for us and all who have helped us financially could gather together in one auditorium somewhere and let us tell you the miraculous things that God has done. This university plant is a miracle. There is no human explanation of its existence. The fact that the institution draws its students from almost all over the world is a miracle. The fact that so many young people in this day and time are willing to live under the restraining influence of the Christian philosophy of self control which Bob Jones University emphasizes is miraculous. In fact, there isn't anything about the institution, as far as we can observe, that isn't miraculous. This institution has succeeded, not only spiritually but materially in spite of the fact that it has refused to do certain things that many good people think it is all right to do but

about which we have definite religious convictions. Some positions we have taken have increased our sales resistance.

As I sit here dictating this statement, I am thinking of all of the hundreds of young preachers who are not only in this country but in other lands during the summer vacation season and who are winning the lost to the Lord Jesus Christ and sending in wonderful reports about how many people they have seen saved. Surely, God is good to us to trust us with this responsibility. From the bottom of my heart, I wish to thank every one of you for your prayers, your sympathetic understanding, your loyalty to everything for which Bob Jones University stands and for the financial contributions you have made to the Student Loan Endowment Fund. Remember, we have a goal that we wish to reach by June 1, 1951. Unless you stand by us in a generous way, we will never reach that goal. May the Spirit of God move upon your hearts and lead you to do your part in helping us carry on this wonderful work. Whatever amount the Lord leads you to send to the Student Loan Endowment Fund will be appreciated. Some of you who have helped us in the past keep sending us money from time to time. Some of you who have not sent in any contributions, why not send something now and then later as the Lord prospers you send more? Thank you, every one, and God bless you.

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The Inspiration of the Bible

(Continued from page 4)

But there is an obstacle to which we would call attention before concluding—not a difficulty or objection, but a real obstacle, especially to the young and insufficiently instructed. It is the illusion that this view of inspiration is held only by the unlearned, an illusion growing out of still another as to who constitute the learned.

There is a popular impression that in the sphere of theology and religion these latter are limited for the most part to the higher critics and their relatives, and the more rationalistic and iconoclastic the critic the more learned he is esteemed to be. But the fallacy of this is seen in that the qualities which make for a philologist, an expert in human languages, or which give one a wide acquaintance with literature of any kind, in other words the qualities of the higher critic, depend more on memory than judgment, and do not give the slightest guarantee that their possessors can draw a sound conclusion from what they know.

As the author of *Faith and Inspiration* puts it, the work of such a scholar is often like that of

a quarryman to an architect. Its entire achievement, though immensely valuable in its place, is just a mass of raw and formless material until a mind gifted in a different direction, and possessing the necessary taste and balance shall reduce or put it into shape for use. The perplexities of astronomers touching Halley's comet is in point. They knew facts that common folks did not know, but when they came to generalize upon them, the man on the street knew that he should have looked in the west for the phenomenon when they bade him look in the east.

Much is said for example about an acquaintance with Hebrew and Greek, and no sensible man will underrate them for the theologian or the Bible scholar, but they are entirely unnecessary to an understanding of the doctrine of inspiration or any other doctrine of Holy Writ. The intelligent reader of the Bible in the English tongue, especially when illuminated by the Holy Spirit, is abundantly able to decide upon these questions for himself. He cannot determine how the Holy Spirit operated on the minds of the sacred penmen because that is not revealed, but he can determine on the results secured because that is revealed. He can determine whether the inspiration covers all the books, and whether it includes not only the substance but the form, not only the thoughts but the words.

We have spoken of scholars and of the learned, let us come to names. We suppose Dr. Sanday, of Oxford, is a scholar, and the Archbishop of Durham, and Dean Burgon, and Professor Orr, of Glasgow, and Principal Forsyth, of Hackney College, and Sir Robert Anderson, and Dr. Kuyper, of Holland, and President Patton, of Princeton, and Howard Osgood of the Old Testament Revision Committee and Matthew B. Riddle of the New, and G. Frederick Wright and Albert T. Clay, the archaeologists, and Presidents Moorehead and Mullins, and C. I. Scofield, and Luther T. Townsend, for twenty-five years professor in the Theological School of Boston University, and Arthur T. Pierson of the Missionary Review of the World, and a host of other living witnesses—Episcopalians, Presbyterians, Congregationalists, Baptists, Lutherans, Methodists, Reformed Dutch.

We had thought John Calvin a scholar, and the distinguished Bengel, and Canon Faussett, and Tregelles, and Auberlen, and Van Oosterzee, and Charles Hodge and Henry B. Smith, and so many more that it were foolishness to recall them. These men may not stand for every statement in these pages, they might not care to be quoted as holding technically the verbal theory of inspiration for reasons already named, but they will affirm the heart of the contention and testify to their belief in an inspiration of the Sacred Oracles which includes the words.

Once when the writer was challenged by the editor of a secular daily to name a single living scholar who thus believed, he presented that of a chancellor of a great university, and was told that he was not the kind of scholar that was meant! The kind of scholar not infrequently meant by such opposers is the one who is seeking to destroy faith in the Bible as the Word of God, and to substitute in its place a Bible of his own making.

The *Outlook* had an editorial recently, entitled "Whom Shall We Believe?" in which the writer reaffirmed the platitudes that living is a vital much more than an intellectual process, and that truth of the deeper kind is distilled out of experience rather than logical processes. This is the reason he said why many things are hidden from the so-called wise, who follow formal methods of exact observation, and are revealed to babes and sucklings who know nothing of these methods, but are deep in the process of living. No spectator ever yet understood a great contemporary human movement

into which he did not enter.

Does this explain why the cloistered scholar is unable to accept the supernatural inspiration of the Scriptures while the men on the firing line of the Lord's army believe in it even to the very words? Does it explain the faith of our missionaries in foreign lands? Is this what led J. Hudson Taylor to inland China, and Dr. Guinness to establish the work upon the Congo, and George Mueller and William Quarrier to support the orphans at Bristol and the Bridge of Weirs? Is this—the belief in the plenary inspiration of the Bible—the secret of the evangelistic power of D. L. Moody, and Chapman, and Torrey and Gipsy Smith, and practically every evangelist in the field, for to the extent of our acquaintance there are none of these who doubt it? Does this tell why "the best sellers on the market," at least among Christian people, have been the devotional and expository books of Andrew Murray, and Miller and Meyer, and writers of that stamp? Is this why the plain people have loved to listen to preachers like Spurgeon, and McLaren, and Campbell Morgan, and Len Broughton and A. C. Dixon and have passed by men of the other kind? It is, in a word, safe to challenge the whole Christian world for the name of a man who stands out as a winner of souls who does not believe in the inspiration of the Bible as it has been sought to be explained in these pages.

But we conclude with a kind of concrete testimony—that of the General Assembly of the Presbyterian Church of America, and of a date as recent as 1893. The writer is not a Presbyterian, and therefore with the better grace can ask his readers to consider the character and the intellect represented in such an Assembly. Here are some of our greatest merchants, our greatest jurist, our greatest educators, our greatest statesmen, as well as our greatest missionaries, evangelists and theologians. There may be seen as able

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and august a gathering of representatives of Christianity in other places and on other occasions, but few that can surpass it. For sobriety of thought, for depth as well as breadth of learning, for wealth of spiritual experience, for honesty of utterance, and virility of conviction, the General Assembly of the Presbyterian Church in America must command attention and respect throughout the world. And this is what it said on the subject we are now considering at its gathering in the city of Washington, the capital of the nation, at the date named:

"THE BIBLE AS WE NOW HAVE IT, IN ITS VARIOUS TRANSLATIONS AND REVISIONS, WHEN FREED FROM ALL ERRORS AND MISTAKES OF TRANSLATORS, COPYISTS AND PRINTERS, (IS) THE VERY WORD OF GOD, AND CONSEQUENTLY WHOLLY WITHOUT ERROR."

The Editor's Notes

(Continued from page 1)

able accommodations. Thank God for new friends made and for many hearts which felt God's blessing.

THIS IS WRITTEN IN LAKE LOUISE hotel, near Toccoa, Georgia. We began last night what I believe will be the most fruitful conference on revival we have yet had. About 500 were present last night. We have registered about 200 adults, with more coming in today. Last night about one dozen local pastors were present, some with delegations, and altogether about one hundred ministers were in the first service, coming from thirteen states, including California, Michigan, Illinois, Ohio, etc.

Dr. Lee Roberson of Highland Park Baptist Church, Chattanooga, President Tennessee Temple College and Southeastern Baptist Seminary, thrilled and charmed our hearts last night and this morning. Last year he won to Christ a minister, graduate of Princeton University and Princeton Seminary, several years in the ministry, a modernist. Since October 1 his church has baptized over 800 converts. Thank God for his

great ministry! He has promised to be with us in a conference or two next year.

Evangelist E. J. Daniels set the fires of holy compassion burning in our hearts as he preached on "Why God Does Not Answer Our Prayers for Revival," and on soul winning. He is a blessed, anointed preacher winning thousands, and has brought us great blessing here. You should have seen people standing everywhere after these Spirit-filled messages dedicating themselves anew to God, pledging themselves to seek to be filled with the Spirit, setting out to win souls.

The Spirit of God is here. Before breakfast, at 7:15 this morning the small Louise Hall was crowded for prayer meeting. The windows of Heaven are open and God's floodtides are rising! Evangelist Rolfe Barnard, Evangelist Bill Rice, along with this editor, will be speaking. Mr. and Mrs. Christ and baptized a Universalist pastor, a Congregationalist pastor and a Nazarene minister. Last Sunday morning he won to Christ a minister, graduate of Princeton University and Princeton Seminary, several years in the ministry, a modernist. Since October 1 his church has baptized over 800 converts. Thank God for his

The next Sword conference on revival and soul winning begins Sunday at Cedar Lake. I will go there and begin while Brother Bill stays here over Sunday.

Those who read this still have time to prepare for a wonderful conference at Siloam Springs, Arkansas, in the Baptist State Assembly Ground, August 6-11. Don't miss it!

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WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS
by Charles T. Lampman

The following reports tell how some of America's most God-blessed evangelists are being used. It is not a complete report, in fact we had to leave out a great number of accounts because of space limitations. Please continue to pray for these men on the front lines in the battle against sin and Satan. They are worthy of your prayer interest.

Winn at Winston-Salem

Evangelist Douglas Winn sent us this heart-warming account of the manner in which God is using him:

"You will rejoice with me over the blessed 12 days of meetings the Lord gave at the City-View Baptist Church of Winston-Salem, North Carolina. Seventy-four dear souls came forward to be saved and I have no idea of the number of Christians who came to confess sin. The building was packed from the first Monday night and each night we had to bring out extra chairs.

"One lady had not attended church in 13 years. She was saved the first night she came and then did not miss another service.

"There was a lady over fifty years of age who was under heavy conviction. At the close of the service, when she did not surrender to the Lord, I had prayer with her and asked the Holy Spirit to touch her heart after the service. The next morning at 11 o'clock on her job she was saved.

"One soul was kept from going to work and brought to the service and was saved.

"Ten adults were saved one night. When only one was saved the following night the pastor and I prayed in the church yard until after the midnight hour. The Lord heard us and 23 were saved in one service. One night I called for a day of prayer and fasting. We prayed at the church from 7 a. m. until after the noon hour. It was one of the greatest prayer meetings I have ever seen. I thought every one present was a professed Christian. However, at the close of the meeting, a middle-aged woman, with bitter tears of repentance, came forward to cry out, 'I'm lost. If the Lord will save me, here I am.'

"After the campaign here in Savannah, Ohio, I go to the high school auditorium in Ashland, Ohio, in a campaign sponsored by the Laymen's Evangelistic Club."

Oscar Wells at Canton, Ohio

Evangelist Oscar Wells, reporting from Canton, Ohio, on June 24 says: "The Lord is certainly wonderful to me from place to place. I just finished a revival in Kentucky. We went for a week with only nine decisions. Then on Sunday night before the meeting was to close on Wednesday there were fourteen adults converted. Monday night there were thirteen and so on until the meeting closed. I stayed over one night longer. Some of them there said they didn't know what they would do at the next revival because they thought at this rate they would all be saved. Here in Canton, Ohio, in spite of bad weather we have had thirteen conversions from Sunday through Friday night. I believe, and trust the Lord for a great outpouring of His Spirit here."

Appelman Rocks Pennsylvania

A revival meeting of twenty-one days, from May 29 to June 18, under the preaching of Evangelist Hyman Appelman, rocked the Schuylkill Valley in Pennsylvania. Starting with over 1400 people, the crowds grew until they overflowed the tent, overran the lot, and reached more than 5,000 in a single service. Delegations came from Bridgeport, Reading, Allentown, Easton, and all the surrounding area.

More than 1100 people responded to the gospel invitation. Three were Jews who trusted Jesus Christ as their Saviour. Entire families of Roman Catholics came to Christ. One co-operating church reported more than seventy additions to its membership in one service.

An Italian man who was driving past the tent was attracted by the music. He stayed for the service, responded to the appeal. Italian speaking personal workers dealt with him, leading him to Christ. Another night an Italian woman was won for Christ by the same personal workers. A Czech family, unable to speak English, was brought to salvation by the evangelist who spoke to them in Russian and German. A Ukrainian family surrendered to the Lord in the same way.

Martin A Blessing In Logan

Evangelist Eddie Martin reports that he just finished his second city-wide campaign in Logan, West Virginia, in seven months. Nine churches sponsored the meeting. The crowd was accommodated in a tent seating 2,000. For fifteen straight nights the tent was crowded out, with hundreds standing on the outside on the three Sunday nights.

Over 400 first-time decisions and an additional 300 who came forward to be dealt with in the "after meeting," coming desiring a "know-so salvation."

This made over 900 saved in the two meetings in the past seven months. The lasting results of the meeting are proven by the fact that out of the first meeting 350 or more joined local churches. On the last Sunday of this meeting, over 200 joined the churches, many of them having already been baptized.

The city is "ready to do it all over again next year."

Pirtle At Spartanburg

The pastor of Morningside Baptist Church, South Carolina, Lewis H. Brazell, gives this unsolicited recommendation of Evangelist Jon Pirtle:

"Jon Pirtle recently closed a two-week meeting in our church, and I have never worked with a man of such deep spiritual conviction and dynamic power, nor with one who had the church so

much at heart. Second to the winning of the lost was his avowed purpose of getting Christians straight and backsliders reclaimed. He is a pastor's evangelist in the broadest sense. Our church will never be the same again, for we have had a deep revival and a thirsting for the Spirit and His power. Mr. Pirtle's youth and zeal mix marvelously with his earnestness and deep spiritual fervor.

"Although we have had 250 additions, 71 for baptism, in the past 10 months prior to the revival, Evangelist Pirtle's powerful preaching was instrumental in 18 others coming into our church which, incidentally is only 10 month old with around 400 members. You can well see that we needed a strong, spiritual personality to give us spiritual stability and reviving. This came through Jon Pirtle and I heartily and unhesitatingly recommend him to fellow pastors, regardless of church. In my estimation he will soon be one of our outstanding evangelists."

Briefs From Evangelists

Pont: Evangelist Charles E. Pont has just concluded a week of meetings in the North East Baptist Church, Millerton, New York. The pastor, Frank B. Beck, says:

"We would like to recommend this evangelist as one of the most scriptural evangelists that it has been our privilege to listen to and enjoy. Brother Pont has been a professional artist for years and draws upon canvas under colored lights as he speaks. He is not sensational in any superficial sense. He is a man of faith. His life is clean and he boldly speaks out against sin and names it."

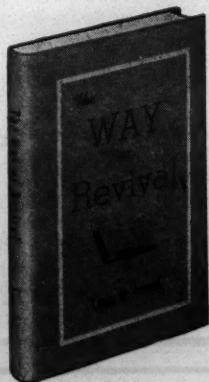
Vestal: Evangelist Dan Vestal reports that he recently closed a Revival Meeting with the First Baptist Church of Rockport, Texas, which resulted in 28 additions to the church with 17 of these conversions for baptism. This was the greatest number that has come into this church for a number of years according to Rev. Walter Crabb, the pastor. Martin Landers, pastor of the Azle Avenue Baptist Church, Fort Worth, says: "Dan Vestal has just closed a two week tent revival with our church. There were 20 additions. The revival was one with the power of the Holy Spirit in every service."

Mercer: According to Harold Kilpatrick, pastor of Shelbyville Mills

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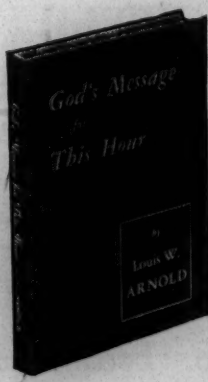
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Baptist Church, Shelbyville, Tennessee, Jim Mercer led a mighty revival there. The pastor says: "After overflowing our church we moved to the Royal Gymnasium, where night after night the crowds and interest grew and where souls came to Christ in every service. Nearly 200 came to Christ for salvation plus hundreds of rededications and Family Altars." Auger: From June 4 through 18 Wes-

Auger was with the Calvary Baptist Church of Kokomo, Indiana. The attendance at the meetings was the best of any series held in many years. There were 18 first-time professions of faith. **Morris:** Evangelist W. J. Morris recently held a two week meeting at Garden Homes Baptist Chapel, Little Rock. There were eight additions to the church, seven by baptism and one by letter.

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Dr. Daniels has made three trips to his so-called heavens; interviewed him 2½ hours; talked with those claiming to be raised from the dead, and wrote to doctors to verify their deaths; talked with those claiming to be Moses, Abraham, Job, brought back from the dead. He has written this 17-chapter book, containing 15 photographs, exposing this false christ of Bible prophecy. It is packed with Bible truth, contrasted with the false teachings of this self-styled god.



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Are You Fully Forgiven?

(Continued from page 3)

hast cast all my sins behind thy back." What does God mean when He says that? It does not say, "He will cast my sins behind my back," though the passage is often quoted thus. He casts our sins behind His back. Is that a good place for sins to be and won't they ever be seen again and brought to the light of day if they are behind God's back? All man's sins are either before God in the light of his countenance or they are behind Him. David says, "Thou has set our iniquities before thee, our secret sins in the light of thy countenance," and again, "... my sin is ever before me." David was a big sinner but he certainly knew something about the mind of God when it came to sin. He had enough spiritual sense to know that when his sins were in the light of God's countenance, he had better not put them behind his own back and forget about them. He had better keep his sin ever before him until God put them behind His own back and covered them there forever.

But when God says, "I have in love to thy soul cast all thy sins behind My back," you can depend upon it He has them in a place where nobody can ever see them again, where they are buried out of sight forever. Have you ever on a cloudless day when the sun was shining brightly tried to look the sun full in the face with the naked eye? Have you ever been able to do it without shading your eyes? How long have you been able to look at the sun? If this is impossible, how much do you think you can see through the sun? Not at it, but through it, behind it. Astronomers can study the sun spots but never yet has any one been able to look directly through that huge globe to explore behind and beyond it. No human eye has

ever penetrated the sun. So that when God, "who dwelleth in the light that no man has seen or can see," takes your sins that are black and ugly and puts them behind the Sun of His righteousness, anybody who wants to uncover your sins has a greater task than the astronomer when he tries to look through the sun and beyond it.

The "Air Cure"

Our sins, then, are cast into the depths of the sea, we'll call that the "water cure"; they are cast behind the Sun of righteousness, we'll label that the "sun cure." This is described in Isaiah 44:22, "I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins." He will remember them against thee no more. Now what does that mean? Not, "I will blot them out with a thick cloud." If that were true, there being nothing more unstable than a cloud, how could we be certain our transgressions were really forgiven? gone? But Isaiah says: "Behold, I have blotted out, as a thick cloud, thy transgressions."

You see a black cloud lowering on the horizon in the evening, but you wake up in the morning and the sky is clear and the clouds of yesterday have disappeared. Will that same cloud return? Never. New clouds may form and appear upon the horizon, but last night's vapors have disappeared from your sight forever, dispelled and scattered by the power of the wind.

"I have blotted out, as a thick cloud, thy transgressions." Once our sins have been carried away at old Calvary's humbling ground they will never be seen again. God is able to do it. When God covers sins, He covers them effectively.

Do you see, then, what it means when it says, "Blessed is he whose transgression is forgiven, whose sin is covered"? "As far as the east is from the west, so far hath he removed our transgressions from us." It is possible to measure from the North to the South because one can begin at the South Pole and measure to the North Pole and back again, but where shall one begin to measure from East to West? Yet so far has God removed our transgressions from us.

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Jeremy Taylor says, "You can't cure a man of colic by brushing his clothes;" yet how many deal thus superficially with their sins! Take every sin seriously. Just as blessed is that man whose transgression is forgiven and whose sin is covered, so miserable and accursed is that man who outside of Christ has never taken his sins to the true place of cleansing and whose sin is still uncovered in the presence of a Holy God.

The Joy of Forgiveness

It says here in the original, oh, the blessednesses, oh the happinesses of the man whose transgression is forgiven, whose sin is covered. It is a plural of emphasis which cannot very conveniently be translated into another language, but certainly it expresses the extensiveness of the joy of the believer who has come into this experience.

These joys of forgiveness include, first of all, the joy of absolute assurance. What is the ground of this assurance? He whose sin is covered and whose transgression is forgiven, to whom the Lord imputeth not iniquity, has reached the point where he has perfect confidence in God's way of dealing with sin, and has acquiesced completely in the manner in which God has settled the sin question in his life. That is something you will never get unless you deal with sin in the way that God has appointed. You can try reformation, education, psychoanalysis, auto-suggestion, the confession box, or the so-called "wash-out," but none of these prescriptions come from the Great Physician to Israel.

Why should one sinner expect another sinner to give him either relief or help? That is what God gave us Jesus for. That is why we have a Saviour who knows all about ourselves; we find He loves us just the same. His atonement at Calvary has provided the only sound and lasting basis for a true reconciliation with God. When we go in the way He has appointed to Calvary's humbling ground where the sin question has once and for all been settled and our sins have been cast into the depths of the sea, we find that our hearts can rest assured in a holy, divinely-acceptable forgiveness.

Remember—that when you have been forgiven through the blood of Jesus Christ, you have a holy forgiveness, and unless you have a forgiveness that is holy, you had better not trust it; it is not a bonifide one, it will not stand the wear and tear of continuous trial and goading on the part of Satan; it will not stand the test of a sickbed where an erratic memory which is under the influence of a fevered body and hysterical mind is about to parade the nightmares and skeletons of our guilty past before a defenseless soul. You and I have to have a forgiveness that can stand the severest kind of tests, so that no matter who brings accusations we have a heart and conscience that has perfect peace and rest.

If ours is not a holy and righteous forgiveness, but a forgiveness in which God violates His own law to spare us, we may ask ourselves the next time we sin and need forgiveness, will He not this time violate His promises to me and uphold His law as over against His mercies toward me? When God provided forgiveness in Jesus Christ, He procured it in such a way that He was both just and the justifier of them that come unto God by Him and such a manner that His own law was not violated. But if God were to forgive us in a way that at the same time violates His own law which He is pledged to uphold, we might wonder whether next time we fall into temptation and in true repentance ask for forgiveness God might not declare, "I am going to stand by my law. I am not going to 'justify you'." But when God forgives us on the basis of Calvary, He is forgiving us on the basis of a law that has not been violated but has been upheld and fulfilled by Jesus, so perfectly that God can forgive us and uphold His law at the same time. This is holy forgiveness.

Holy forgiveness is the kind of forgiveness we need and must have in order to have perfect assurance with God's sanction upon it. Satan can find no holes in such a forgiveness. It is flawless and ironclad—a forgiveness that has settled the sin question once and for all. Have you been forgiven in that way? Note—that is full forgiveness.

The joy of such a forgiveness is not simply in its perfect assurance, it is also in the certainty that one has found his way to heaven. I do not know of anything more disconcerting than to go through life wondering where we are going to land at the end of the road. But there are some of us who live that way. Perhaps you are one who does not know at all where you are going, you are just moving along, threading your way through life and at the end of the day maybe you ask God to forgive your sins but it isn't any real transaction whereby you lay your whole life before Him and say, "Here, take it, and regenerate me and turn me about and give me a real, solid, bonafide forgiveness that takes care of past, present and future and makes me a child of God." No, you are just a church man who was born and

raised in the church and you have too much conscience to quit saying your prayers at night, so you say, "Forgive me my sins," but you intend to go right back and do them again tomorrow morning and get them straightened out again tomorrow night and at the end of the week get them straightened out once again, but you do not settle the whole sin business once and for all in your life.

None such can ever be sure of Heaven. Whenever you think of death, (and if possible, you try not to think about it at all) the shadow of Hell hangs over your soul. When you receive this forgiveness that David mentions in this chapter, however, ("Blessed is he whose transgression is forgiven, whose sin is covered,") you are sure for the rest of your days that Heaven is at the end of the road.

Oh, the blessednesses, the happinesses of the man who can get up in the morning and go to bed at night, knowing that whatever the day has brought he is a forgiven man, a child of God and on his way to Heaven!

Out on the South Seas there is an island called by travelers "the most beautiful spot in all the world." It is an island with fringed ponds, beautiful landscapes and fruits growing so abundantly that the people do not have to even work for a livelihood. Yet the people on that island are not happy—they are all lepers. They have everything but not health.

And so you may have a good position, a boon companion, beautiful children, a cozy home and true friends—everything—but not the blessednesses and happinesses of the man whose transgression is forgiven, whose sin is covered. Only the man who is fully forgiven is truly happy!

There is a full forgiveness—your sins cast into the depths of the sea, cast behind God's back, blotted out as a thick cloud, and removed from you as far as the East is from the West. This full forgiveness is found in trusting in Jesus Christ alone and His atoning blood for the forgiveness of your sins. ARE YOU FULLY FORGIVEN?

The Editor Joins in Invitation

You have read the above blessed sermon by Dr. Hager, "Have You Been Fully Forgiven?" Surely, if you do not know that your sins are forgiven and your soul saved forever, you want to get that settled. There is no tragedy like unforgiven sins, but God is ready to save you now. Jesus died so that He could properly and rightfully forgive those who came to trust in Him because their sins have been paid for fully.

If you will here and now trust Jesus Christ to forgive you and save you, I beg you to sign the statement below at once. Honestly admit to Christ that you are a sinner who needs saving. Decide here and now. Tell the Lord Jesus in your heart that you know He is able and willing to forgive. Then this very moment trust Christ to forgive you. Commit your soul to Him. Then sign the statement below, copy it in a letter and mail it to me at once. I will tell Dr. Hager so he can rejoice, and will send you a letter of congratulations and counsel. Say yes to God this minute, sign the statement and mail it.

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
214 West Wesley Street
Wheaton, Illinois

Dear Brother Rice:

I have read Dr. Hager's sermon, "Have You Been Fully Forgiven?" I am conscious of my sin. I know I need forgiveness and salvation. I believe that Christ died for my sins and wants to save me. So here and now, with all my heart, I depend upon Him to forgive me. I give Him my heart and my love. I will claim Him openly as my Saviour and seek to live for Him hereafter.

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Mr. Gull and Mr. Heron each had a fish market on Bay Street.

A NEW PARTNERSHIP

For a number of years Mr. Heron and Mr. Gull each had a fish market downtown on Bay Street. Mr. Heron specialized in fresh-water fish, grasshoppers and frogs; Mr. Gull, in salt-water fish, oysters, clams and shrimp. Mr. Heron liked to fish in rivers or quiet lakes; Mr. Gull preferred the ocean. That explains why he called his market the "Atlantic & Pacific Sea Food Company."

Mr. Gull had a monopoly on the oyster and clam trade because of a process he had discovered and patented for opening the shells. His method was to carry the oyster or clam high into the air, then to drop it on a big flat rock down below—and presto there it was on the half shell, ready to serve.

Mr. Heron and Mr. Gull were friends after a fashion. But being competitors, each was somewhat jealous of the success of the other. To read the fish advertisements printed in *The Wington Flier* you would have supposed that the chief aim of each was to get ahead of the other, and if possible to put him out of business. But, fortunately, all that is now past history.

A little more than a year ago, Pastor Penguin preached a special sermon on Stewardship. "Our food," he said to the birds, "the trees in which we build our nests, the sunshine, the air which supports us when we fly—all things which we enjoy are God's gifts. In return he expects us to show

our gratitude by giving back to him at least one-tenth of our time, our talents and our earnings. Try it," he pleaded, "and see for yourselves what a difference it will make!"

Mr. Heron and Mr. Gull happened to fly home together after service that day. They were quite friendly, as a matter of fact, on Sundays. It was only on week days that they felt somewhat jealous of one another.

"For a long time I have been thinking about tithing," said Mr. Heron. "Pastor Penguin spoke the truth. In view of all that God does for us, it is only reasonable and right that we should return to him ten per cent."

"I feel the same way," replied Mr. Gull. "Frankly, I am ashamed that I have not had the courage and faith to try tithing before. If one-tenth is the amount which rightly belongs to God, I owe him a good deal in back pay."

"Mr. Gull," said Mr. Heron, "Perhaps we should not discuss

business matters on Sunday, but why don't we go into partnership? I have quite a few customers who inquire for oysters, shrimp and clams, and no doubt you have some who ask for frogs and grasshoppers." Thus began "The Boop-Boop-Wad-Em-Chew Fish Company."

Within a week a partnership agreement had been drawn up, and in it was one article which provided that one-tenth of all their earnings should be set aside for God's work. They have had a wonderful time through the year discussing how to divide that ten per cent and where to send it. Some has been given to the support of the First Birderian Church; some to Foreign Missions—for as Mr. Heron said, "While we can fish all the year round here in America, what about the birds who live in the Arctic regions?" Some was sent the hospital for crippled birdies; some to the Birderian Home for the Aged; and a special gift to finish the new window in the Wington Church. Both Mr. Heron and Mr. Gull have been pleasantly surprised at how much they have had to give since they began to set it aside systematically month by month. There have been other interesting surprises too.

For example, when the new stained glass window was finished and dedicated a few weeks ago, guess what they saw in one cor-

ner?—the picture of a fish!

They were amazed they went straight to Pastor Penguin and said, "We are embarrassed. We did not expect you to advertise our business just because we contributed to the window."

Pastor Penguin smiled and then told them that for many years the fish has been a Christian symbol. He explained that the word for fish in the Greek language is IKTHUS (spelled with 5 letters). "Each of those letters," he said, "happens to be the first letter in five important words in our faith. 'I' like 'J' for Jesus; 'K' for Christ; 'T' for Theos, God; 'H' for Uios, Son; 'S' for Soter, Saviour. Put these five words together and they form a little creed, short enough for all of us to learn and understand—'Jesus Christ, God's Son, Saviour.' You see," concluded Pastor Penguin, "that makes the fish almost as sacred a Christian symbol as our cross."

"Well, well," said Mr. Heron as he flew home with Mr. Gull, "I have learned something new. From now on every time I weigh out a fish for a customer I will be thinking of that little creed—'Jesus Christ, God's Son, Saviour.'"

"Yes, and don't forget every tenth fish belongs to God," added Mr. Gull.

"I learned that last year," replied Mr. Heron. "Pastor Penguin was right. It makes all the difference in the world to be in part-

nership with God, and on His own terms."

"We have had a good year, haven't we?" said Mr. Gull. "But for one thing, it would be just perfect."

"And what's that?" asked Mr. Heron.

"Our income tax return," sighed Mr. Gull. "I was working on it last night and do you know what I discovered? The government allows 15 per cent deduction for contributions to church and charity, and we have been giving only ten per cent."

"That is a mistake," said Mr. Heron. "Imagine being forced to send money to those Bird-o-crats in Washington, which we might have given of our own free will to the church."

"It's Pastor Penguin's fault," said Mr. Gull. "If he had been on his toes he would have asked for fifteen per cent instead of ten. We will have to speak to him about it next Sunday!"

(From *Bird Life in Wington*, by Rev. J. Calvin Reid. The twenty-second of thirty chapters to appear regularly in *THE SWORD OF THE LORD*. This book may be had for \$1.50 from Sword of the Lord Publishers, 214 W. Wesley St., Wheaton, Ill.)

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TWO NEWEST BOOKS

by
Two Most Popular Authors

Dr. Billy Graham, Dr. John R. Rice



Sword Book Club judges this month had opportunity to consider two books that we believe will prove very popular. There is *Revival in Our Time*, by the 31 year old evangelist, Dr. Billy Graham, president of Northwestern Schools, Minneapolis, whose mighty revivals in Los Angeles, Columbia, S. C., and Boston have recently reached front pages of American newspapers. He has seen 18,000 people saved in the last six months. The new book by Dr. Billy Graham tells the story of these three great revivals, the marvelous crowds, the wonderful conversions, the spreading revival. Not only Billy Graham's words, but articles by Cliff Smith, Cliff Barrows, the song leader; Donald Hoke; Dr. Charles E. Fuller; Dr. Harold Ockenga; and others tell of Hollywood and radio stars converted, of the stadium service at Columbia which Governor Strom Thurmond said was the largest gathering of any kind ever held in the state of South Carolina, and with 2,000 conversions at that service. It tells of the marvelous Boston campaign when 16,000 people overflowed the Boston Gardens, thousands were turned away, and 1,500 were saved in one service. Six sermons by Dr. Billy Graham as preached in these great campaigns are included in the book. It is a blessed book.

Two for the Price of One

If you join the Sword Book Club, you may have both of these books for the price of one. Simply buy Dr. Billy Graham's tremendous, colorful book, *Revival in Our Times*, for \$2 and you may have Dr. Rice's brand new beautiful clothbound book, *Immanuel* (regular price, \$1.50) absolutely free.

Note that in joining the Sword Book Club you get one book free when you join, you get one additional book free after every four book club selections or alternates which you purchase. You only promise to take as many as four books in a year's time, your own choice out of perhaps 36 to 48 selections and alternates. You buy no book that you do not want.

You get absolutely free each month the *Sword Book Club News*, which gives reviews and comments and evaluations of the newest and best Christian books by the Sword Book Club panel of eminent judges. You agree to send in the rejection slip which is always provided for any first selection that you do not want. If you want the first selection, you do nothing; it will be shipped to you automatically. If you want no book or want an alternate, you send in your rejection slip. That is all there is to it! You save money, you get only the best books, recommended by great Christian leaders, you get only the books you want, you keep informed on the best Christian literature all the time.

Then there is Dr. John R. Rice's newest book *Immanuel*, with chapters on the announcement of Christ's birth, His incarnation, His forgiveness, His second coming, His coronation and His invitation. A book rich in Bible study, colorful and sweet in language, heart-moving in sentiment. Dr. Rice's books and pamphlets have reached a total circulation of 7,000,000 copies, and some of them have reached best seller proportions, we believe this book will be tremendously popular.

For Spiritual Christians Only

THE FOLLOWING TEST HAS BEEN CAREFULLY ARRANGED TO ASSIST IN GIVING YOURSELF A PERSONAL STEWARDSHIP ANALYSIS. CHECK THE FOLLOWING QUESTIONS AND ADD YOUR SCORE:

- ☐ I have a God-given passion for Child Evangelism.
- ☐ I am including Child Evangelism in my giving.
- ☐ I am praying daily for the children of the world.
- ☐ I am doing my dead-level best to win the children to Christ.
- ☐ I have never had a vision of perishing multitudes of children who may be eternally lost because no one ever told them about the Saviour.
- ☐ I am giving to other parts of the Lord's program, but I am giving little or nothing to the winning of boys and girls to Christ.
- ☐ I am sincere in my desire to be a soul-winner.
- ☐ When Jesus said, "Go ye into all the world and preach the Gospel to EVERY creature," I believe He included the children. I believe "the world" and "whoever" in John 3:16 includes the children.
- ☐ When Jesus said, "It is not the will of your Father which is in Heaven that one of these little ones should perish" (Matt. 18:14) I believe He meant it.
- ☐ When Jesus said, "Suffer the little children to come unto me" (Luke 18:16) I believe He taught that children WILL come to Jesus if we LET them. (We let them when we give them the Gospel).
- ☐ When Jesus said "Forbid them not" (Matt. 18:14), I believe He warned us that it is a serious offense to hinder them. (We hinder them when we FAIL to give them the Gospel.—Read Matt. 18:6).
- ☐ I want to do the Lord's will, but I had just never thought about the children.
- ☐ As a "faithful steward" I believe that I should invest some of the Lord's money where it will produce the greatest results. (It costs less to win a child to Christ and it means more—it's a soul plus a life. Most children who hear the Gospel receive the Saviour. This cannot be said of adults. Children are the only ones who will come if we just "let" them—adults must be "compelled"—see Luke 14:23).
- ☐ From now on I will do my part to give the Gospel to the CHILDREN as well as the adults.
- ☐ I will begin right now by sending my offering to RADIO KIDS BIBLE CLUB.

THE RADIO VOICE OF THE INTERNATIONAL CHILD EVANGELISM FELLOWSHIP

Radio Kids Bible Club is dedicated to the children of the world to give them a chance to hear the Gospel before Jesus comes. The children have little or no money and must depend upon men and women to be missionary-minded enough to think about them in their giving. This missionary program for the boys and girls can continue only as the adults support it financially. Two-thirds of the children in America never attend Church or Sunday school. We believe it's cheaper to give a child the Gospel than to keep him in jail, and it's better for the child. Help us in this effort to Capture the Children For Christ. Address your letter today to:

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Announcing the 4th ANNUAL *Sword of the Lord*

Friday, July 28, 1950

THE SWORD OF THE LORD

Page Nine

August Sale

Of Good Christian Books

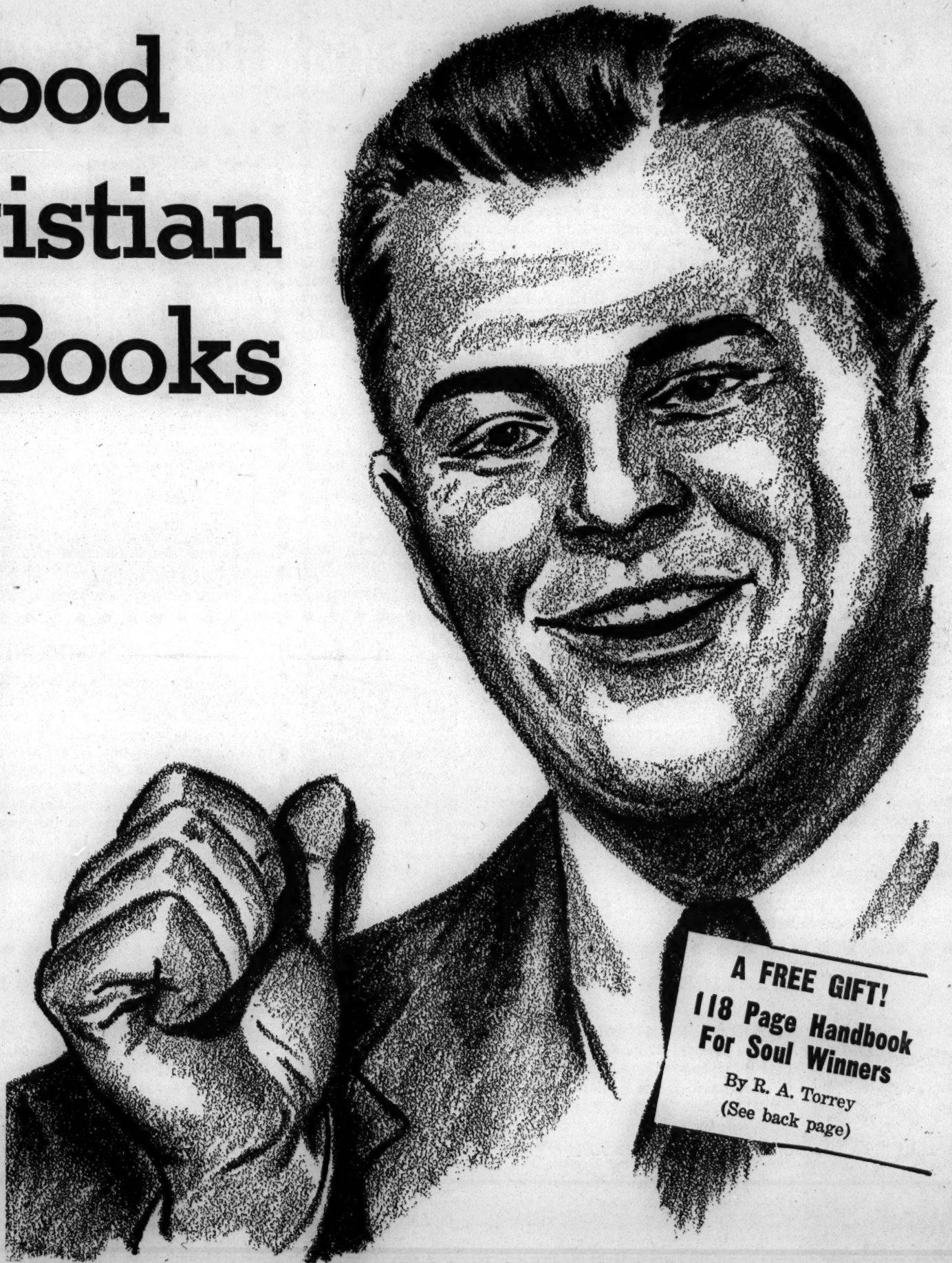
ALL OF THE BOOKS, booklets and pamphlets on the next three pages are published by The Sword of the Lord Publishers. They conform to the slogan "Only the Best in Christian Literature." They have been written or selected by Evangelist John R. Rice, editor of *The Sword of the Lord*, "America's Foremost Revival Weekly."

Dr. Rice has won thousands of new friends and brought rich spiritual blessing through his books and pamphlets. They have now reached a total circulation of nearly 7 million copies, and have resulted, according to signed statements from readers, in over 5,000 people accepting Christ as their personal Saviour.

In addition to the publication of his own works, Dr. Rice has directed the publishing activities of the Sword of the Lord Publishers into an ever-widening field of usefulness. He has brought into the "family" the books of Dr. Robert G. Lee, Dr. W. B. Riley, Dr. Bob Jones, Dr. T. J. McCrossan, Evangelists Joe Henry Hankins and William H. Rice and other "giants" of the field of revival and evangelism. You will find their works described on the following pages, too.

The publications of the Sword of the Lord are commended by leading Christian magazines and by great soul winners and Bible teachers of many denominations. They are true to the Word of God, based upon the fundamental doctrines of the verbal inspiration of the Scriptures, the deity of Christ, His virgin birth, His atoning death on the cross, His bodily resurrection; on man's sinfulness, his need of a new birth, of salvation by grace alone, through faith; of a literal Heaven and a literal Hell. Here are helps for prayer, for soul winning, for a separated life; deep, clear, spiritual Bible teachings, as well as warning, reproof, inspiration and comfort.

We invite you to turn this page for our complete listing of Christ-honoring books.



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DURING THE MONTH OF AUGUST we offer a special sale on all books published by the Sword of the Lord Publishers at 20% off our regular retail prices. We do this for several reasons: We have huge stocks of some of these books; we want to keep our large staff of employees busy during the usual "summer slump" period; we would rather have these books in circulation than on our warehouse shelves. You benefit from this sale for we are making it apply to all of our books. All new stock. No shelf-worn copies. No slightly damaged volumes. But all at 20% off the regular price. Thus books which would ordinarily cost you \$10.00 cost you only \$8.00 during August.

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Books by Dr. John R. Rice are listed on the next two pages. Books by other authors will be found on the third following page. This is a complete listing. Save it for future reference.

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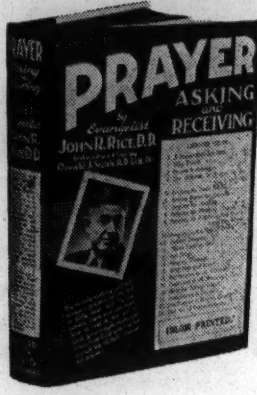
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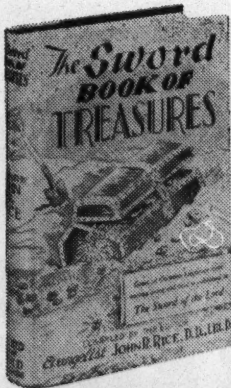
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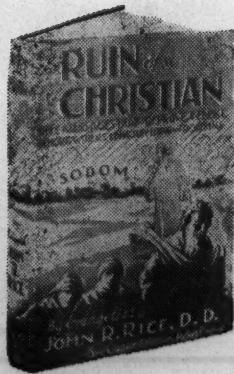
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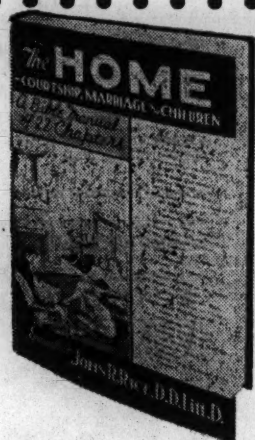
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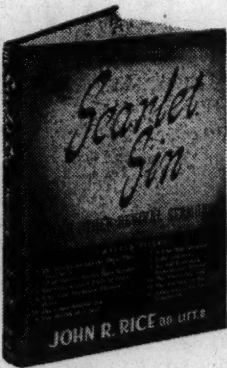
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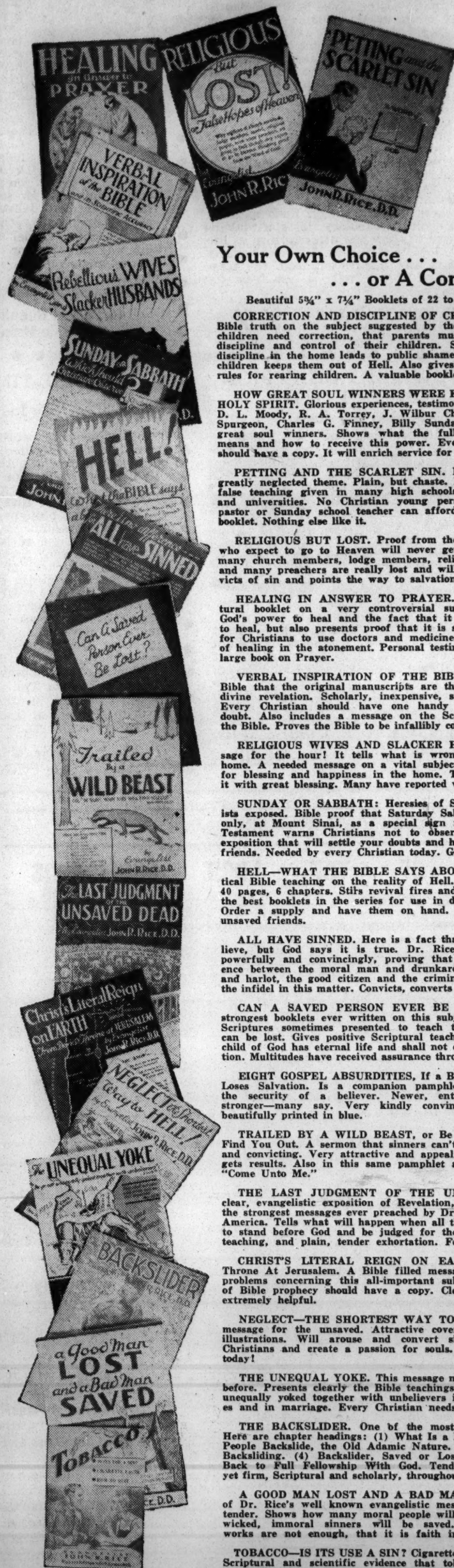
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